

of the basic principle of our life, even that of life
mads perfect

through sacrifice, through ready suffering for
others' happiness.

This is that blessedness, as d'stinguishcd from,
and exalted

above, mere happiness which is the end and aim
of our life.

Here we may recall that very suggestive legend
that, as the

ocean was churned, one of the objects that came
up was the

halahalam. The poison had to be drunk by some
one. And

he who drank it could proclaim, ' *Sivam sivam.* '

Evermore,

he alone who drinks up the *halahalam* of human
sorrows and

sufferings can pronounce the benediction—

Sivam, Peace.

He alone can say, I have swallowed the poison,
that you may

have peace and happiness ; I have given up my
life that you

may come to full free life. Siva achieves *sivam*,
because

He is *Ham*, the Destroyer of all-consuming
selfishness. He ' ?

alone can say, Peace, Peace : Thus true worship
is sacrifice

itself and sacrifice is the earnest of Salvation as
observed by

Brahma *Rishi Venkataratnam*.

CHAPTER XV.

F

THE RISHIS' PERCEPTION OF GOD AS ANANDAM,
LOVE ITSELF.

In the discourse to his wife *Maitreyi*, Rishi
Yajnavalkya

{*Brihadaranyaka Ufanishad*) states : ^{(t} *Verily a
husband is*

*not dear that you may love the husband ; but
that you may love
the Self, therefore a husband is dear."* Likewise,
says he, wife, ^
sons, wealth, the Brahman class, the Kshatriya
class, worlds,
devas, creatures are not dear that we may love
them, but
that we may love the Self, these and all other
things are dear.
This remarkable verse embodying, as it does,
one of the
sublime truths that has ever proceeded from the
lips of man, i
forms the basis of the Upanishadic doctrine of
love. The
substance of this teaching is that self-love is love
in its
primary form. As the self is inner, nearer and
more
valuable than all other objects, it is the dearest
of all.